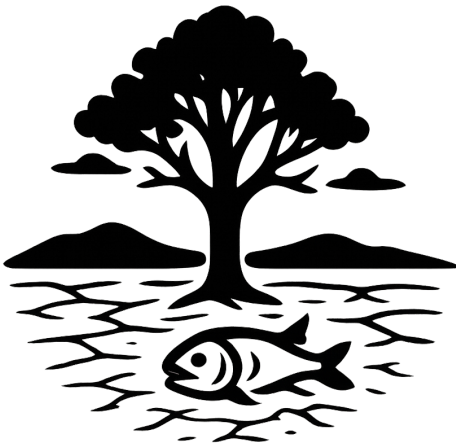


A Note About Being Different; Psychotic and Society



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I wrote this essay, analogous to my main motives, namely the undefined hunger for knowledge that I will describe later. I usually have thoughts in my head, and have a hard time remembering them, all the while there are many, I sometimes try to write them down.

To what extent any reader wants to read them, is beyond the point. At least, to me. I will probably never meet you. And yet, here you are, letting me comfort you with words. It is usually in highly dissociative times, and under turmoil, that my creativity reaches a peak. As if, under pressure, and lost in time, without awareness or much of a brain, I am finally able to focus on just a single thing. As if words would matter. I mean, they react. Or would that be either a grotesque or absurd way of putting words that come out of my mouth on paper.

I highly substitute progress for meaning, you know.

What is different, however, is that psychotic decompensation likely originates in a fragmented mind and/or soul. As a result, the same mind seeks to reconstruct what it is. It's as if the mind has lost contact with itself. If the reconstruction of this fragmentation is then explained by the mind, using a four-dimensional thought process, all sorts of abnormal things happen. For example, the timeline of the mind's learning process is not chronological in terms of a three-dimensional time perception and resembles more of a four-dimensional butterfly effect, where parts of the present, past, and

future influence each other. This is almost impossible for a layperson to grasp, but this process ultimately stems from the mind's ability to reconstruct itself. In short, it is the ability of the mind to heal from a kind of Alzheimer's of consciousness. This is then separate from the memories and/or experiences that the mind encompasses and has direct bearing on consciousness itself. A kind of disintegration disorder of consciousness, causing consciousness to disintegrate. The mind and consciousness are then actively searching for other moments in time, where they can find meaning to continue to exist. This process is four-dimensional, since in the here and now there is no longer any meaning. What is still normal, when the choices I make seem irrational, but in the long term help me to continue to exist? How can this be explained? Any interference is also a sorrow, because interference from other people only takes me further away from myself. Psychotic decompensation is thus a struggle of the mind to survive. Inventing an alternative version of reality is then an escape for the mind to survive, as it allows for predictability within predefined frameworks. I always call this a psychotic depression, because it stems from the will to survive, but has a depressive origin. If one gets too far from oneself, one becomes psychotic, but this is also the case if one is too close to oneself. It is therefore the space between the two that allows one to exist in reality. Predicting the future is thus a side effect of the quest my mind undergoes to survive. This comes from the phenomenon, characterized as, my mind having splintered itself across different moments in time. Picking up these splinters keeps me alive, and ensures that I am regularly in contact with parts of myself that are then in other moments in time, and through this, I experience meaning. As a result, I see those moments through the lens of that fragment, which

can thus be in another moment in time, and I keep myself occupied with these fragments, an illusion to keep me busy and distracted from the emotionally incomprehensible horror of reality. I am thus trying to find a way to resynchronize those fragments in the here and now. This is almost impossible, because the shards that have arisen as a result of this splintering do not fit together in the same way, as the state of myself or these shards has relatively changed. It is only possible to initiate a learning process from the interaction between these shards and the present, so that both are synchronized. This can only happen when this leads to a learning process in both directions, which sometimes seems as if I am falling back into old patterns. This is only temporary. When such a shard is too large, the relapse that results from it can be very large. It has to do with energy level. As long as the shards are smaller than my own energy in the here and now, there is little to worry about. The extent to which I decompensate partly depends on the size of the shards that need to merge with the here and now. It's somewhat like the "T1000" in "Terminator 2: Judgment Day". The liquid metal must reunite so that I myself am whole again. Somewhere I realize that it is probably a runaway endocannabinoid system (ECS), probably triggered by some kind of fear. A fear, of which the endocannabinoid system (ECS) must somehow be self-aware. As if there is a death fear that has taken on a life of its own within the systems that make up the neurological processes of the human mind. Then the mind searches with an intensity that is only felt in a life-threatening situation for solutions in everyday life. As if you die if you don't go to school; as if you die if you don't watch out that you are not murdered or eaten, which leads to sleep problems. I would like to find a way in psychological treatment to reduce these fears, so that I

will hopefully be able to reduce or even learn to regulate my psychotic symptoms. These fears probably stem from unprocessed traumas, which are perhaps confused thoughts that have changing emotional states as a result with respect to re-experiencing in the background. To then explain the reality that arises from this, I have managed to acquire a pseudo-reality for myself, within which I can frame my traumatic experiences. It is a way to avoid being triggered by my traumatic experiences, namely a mathematically complex form of a prison that shields my feelings and past experiences from reality, through a pseudo-reality in which they are trapped. This came about because my traumatic experiences were not processed for more than 20 years, as healthcare providers and parents failed to provide me with timely adequate help. It is this distress that has resulted in enormous distrust. I also experience this distrust within society, whether due to comparable conceptual causes or similar causal connections. It is then the inability of people who do not experience such traumatic experiences in this way, which leads to a split within society. My suspicion is that as a society becomes more complex, people will deal with traumatic experiences differently on an individual level, causing society to fall apart. This stems from a lack of understanding. The complexity of a society does not help either, because as complexity increases, a society will become increasingly centralist. As a result, the causal relationship from which this arises will also drive society apart. Centralization is thus one of the pillars by which a society will lose its democratic organization, just as the degree of complexity also causes this. What is normal when you see a society splintering, where misunderstanding is the catalyst for its own downfall, in a youth where no one looks after each other, and everyone treats each other with disinterest as an abstract

interpretation of what everyone longs for, but is out of reach? Unfortunately, it is so that as everyone is confronted by reality, their emotional life also needs a more complex prison to shield their traumatic experience from that increased complexity that reality represents. It is then the increase of this reality, which has a so-called antagonist of reality together with the reality itself, that encompasses everything through the increased complexity, can organize the causal connections between consciousness and thoughts in such a way, that its causal connections result in a paradox and/or multiple paradoxes. It is these paradoxes themselves that stimulate consciousness, making consciousness only a splintering of the awareness of one or more realities within which that consciousness can manifest itself, which in turn is a catalyst for its own awareness, realization, and the paradox thereof. Thus, the splintering that is the causal connection, as a result of the increase in complexity within a society, results in democratization being a phase within which the leveling of energies can manifest themselves. The awareness associated with this often falls outside the realization of that reality, but outside the regularity, that is not the case. However, the regularity is contrary to the realism associated outside that regularity, because the endless branches outside regularity also exist within regularity, as long as its paradox is guaranteed. And this can also be an exception that confirms the rule. In that being, the cyclical realism of a paradigm is contrary to the awareness of an individual, up to the level that each one's energy level allows. But what is the energy level? And have I tried to take on too much, causing my endocannabinoid system to become overloaded, leading to an energy deficit for other processes? Perhaps the modulation of the overall cohesion within the nervous system fails, and is this an

explanation for such overload?

The endocannabinoid system (ECS) is a complex and widespread neuromodulatory system that plays a significant role in various physiological and pathological processes.

Here's an overview of its functions and importance:

- Development of the Central Nervous System and Synaptic Plasticity: The ECS is crucial in the development of the central nervous system (CNS) and synaptic plasticity, essential for learning and memory.
- Response to Insults: It is involved in the body's response to both endogenous (internal) and environmental (external) insults, helping to maintain homeostasis.

Components of the ECS:

- Cannabinoid Receptors: Mainly CB1 and CB2 receptors. CB1 receptors are abundantly present in the brain, while CB2 receptors are found in other body parts, including the immune system.

- Endocannabinoids: These are cannabinoids produced by the body. The most studied are 2- arachidonoylglycerol (2-AG) and anandamide (AEA).

- Enzymes: Responsible for the synthesis and degradation of endocannabinoids. Notably, 2-AG and anandamide are synthesized and broken down through different pathways, leading to different physiological and pathophysiological roles.

- Interaction with Exogenous Cannabinoids: Substances like tetrahydrocannabinol (THC), found in cannabis,

interact with the ECS by binding to cannabinoid receptors, leading to various biological effects.

- Involvement in a Plethora of Biological Processes: Due to the widespread presence and involvement of the ECS in various biological functions, it is a key focus in understanding how cannabis affects the body and in studying various diseases.

- Role in Schizophrenia: Research has shown that the ECS may be disrupted in schizophrenia, affecting synaptic plasticity and other CNS functions.

- Ubiquity of Cannabis Use: The widespread social use of cannabis has spurred much research into the ECS, helping clarify its physiological and pathophysiological roles.

In summary, the ECS is a crucial and complex system in the human body, influencing a wide range of biological processes and involved in various health conditions. Its study is particularly relevant in the context of increasing cannabis use and its potential therapeutic applications. My suspicion is that there exists a negative (mathematical) neuroplasticity (psychiatry) in people who experience psychotic decompensation. This negative neuroplasticity is perhaps boosted to a positive value by the neuromodulatory system known as the endocannabinoid system (ECS), albeit at a heavy price. I also suspect that in people with psychotic decompensation, not only is the balance between dopamine and serotonin off (and perhaps difficult to regulate), but neuroplasticity may also play a role in the absorption of objective reality within the reality of the person suffering from psychiatric symptoms associated

with schizophrenia or psychotic decompensation. Perhaps the suspicion is a side effect that arises from the inability to fully recognize reality due to limitations in neuroplasticity, but this could also be a result of trauma and the mind's ability to shield itself from the threats that arise from reality. From this analysis, and knowing that one of my grandfathers had symptoms associated with depression, and after watching a YouTube video suggesting that antidepressants might promote neuroplasticity, combined with my own experience of often being unable to perform ADL tasks in time and having suicidal thoughts, I came to the idea that antidepressants might alleviate my symptoms. Perhaps a part of my psychotic symptoms could be explained by depression, and perhaps the endless rationalization is at least partly a symptom of that. Furthermore, from this analysis, if there comes a moment when I realize that the suspicion, along with clinging to cohesion, both in society and in the individual, leads to a suffering that is incomprehensible to the individual, the individual becomes rudderless and merges into the cohesion of the collective and, thereby, the collective consciousness. And, unfortunately, this collective consciousness is manipulable by those in power. One way to succumb to this cohesion without rebellion is by linking the instinctive capabilities of humans to the desired behavior. This aims to destroy the existence of spiritual knowledge and intuition and manipulate the cohesion within the individual's body and mind so that the natural intermediary connection is lost. This is where decadence is used as propaganda in favor of maintaining a societal cohesion that is on its deathbed, thus sustaining the collective. The limitation that humans are subject to will likely mean that we as a species in our current form cannot climb much higher on the Kardashev scale than

where we are now unless we uproot ourselves from such failure through technological interventions. But is this failure? Why are these decisions made for us and by whom? We as humanity seem to be moving towards an ever-greater integration of technology, which takes us further away from the individual and seems to consume the entire planet's resources to climb higher on this Kardashev scale. For the sake of the survival of our DNA, I assume? Are humans actually capable of thinking? Or does our DNA think for us? Or does it come from somewhere else? There seems to be a disruptor in humans, a disruptor that affects our possibilities for interpersonal communication. Whether this is a complex dynamic arising from our complex society, a more metaphysical cause, or perhaps a cause found in our DNA is hard to say. But it seems that our will to survive in some way overshadows our ability to communicate. And psychotic decompensation seems to be a modulation of this overshouting, but within the world of thought. What doesn't help is that the forces that led to World War II could take on a different form (economy), and that the dictatorship that emerged from the Weimar Republic may have similarities with the upcoming changes in society and the digitalization that comes with it. This could be developed through artificial intelligence, similar to the social credit system in China. This also has to do with the 'false positives' that artificial intelligence brings, and the fact that artificial intelligence currently only works based on confirmation bias. Therefore, minorities and differently thinking individuals may likely face a similar fate in the future as minorities in World War II, perhaps without leading to the extermination of these differently thinking individuals and/or minorities, but purely based on these 'false positives' ending up in undesirable situations, situations that neurotypical people are less likely to

experience because the system is primarily trained on them, the masses. This results in an imposed norm to which society must conform, originally based on a society that in the distant future is a weak reflection of the past, and the computer-controlled modulation that is only a reaction to the people, where the people will increasingly fall into a dictatorship. For this reason, I feel paradoxically threatened in my existence and freedom as a European from the moment the sovereign nation-state merges into a European collective for the sake of reducing democratic control relative to the individual, and at the same time, I recognize that the media has taken on a deceptive role in contemporary times, making it difficult to envision a state system where the benefits outweigh the disadvantages, and where such information that may not be desired can be disseminated and thereby criticized. Socialism may partly lead to a parasitic society where, contrary to the past, the acceptance of minorities is a good thing, as is diversity as it is attempted to be shaped. But due to the limitations regarding confirmation bias in artificial intelligence, the freedom of minorities may not be guaranteed, because these minorities may show suspect patterns when innocent, while because they think differently, they have no malice whatsoever. In that sense, it seems to me that socialism will lead to corruption and the weakening of individual morals because ultimately a state system based on socialism can only lead to a dictatorship, with the disappearance of liberal values and the insights that come with them. In that sense, a democracy can always abolish itself. What I struggle with in contemporary times is that this socialism changes society, and that change results in fewer freedoms, while I simultaneously cannot imagine that the elite will reduce their power. This distrust is also fueled by my childhood and the indifference that has arisen from

the ease with which medical and ethical blunders are mainly subject to interpretation, and thus the intelligence of the executing person. In that sense, redistributing the wealth accumulated by the elite is not the solution when it comes to the personal sphere of life of the individual and the mental development of this individual, which will merge into the collective. That this is a natural process, which is probably caused by the overshadowing of DNA to survive, and that by merging into a collective through a form of cooperation, it then becomes possible to survive interplanetary as a human race, is not strange to me, does not mean that I prefer this way of life. For it is a given that so far from my own input within such a collective, the individual's ability to survive becomes a paradox in relation to his own interpretation. In that sense, people seem to strive for intensive human husbandry, or a belief-based fanatical conviction that must sustain society, whether classical or not. One could then naturally use liberal values to pursue a society without steering, which must be imposed from above. So-called personal freedom outside the norms and values imposed based on initiated propaganda. Or does one want this to arise organically? In all other cases known to me, society seems to me to fall apart, where establishing a society organically would at least be my preference.

The fact that the wars in the history of Europe always seem to have an economic origin, and that European economies are very diverse and therefore incompatible, means that within a European monetary collective, the only outcome of such a collective can be that ultimately, no one has anything within it. This is mainly due to the lack of natural resources on the European continent. There is no sustainable way to drive a European economy through exports, and thus the euro is doomed.

Because of various excellences in my youth, I had to reinvent the wheel, making me very self-taught. As a result, the style of my sentence constructions, my choice of words, and the meaning of the words I use may not be identical to what society perceives as normal, or maybe even contrary to what is prescribed as intellectual. I also feel that when society necessitates it, my life has been fed an empty shell, and my hunger for knowledge has undergone severe mistreatment. Reinventing the wheel also results in the maintenance of my distrust and psychotically unrestrained manias. These usually relate to fear and an insatiable hunger for knowledge.

Unfortunately, my ability to regulate my manias is hindered by a fear which justifies my insatiable hunger for knowledge. This is a kind of vicious circle. If it could be understood that the prognosis underlying this was an ever-increasing hunger for knowledge, then the diffusion from the discrepancy between the two could be defined as the expansion of the spiritual. But as previously described, such a spiritual development is suppressed and ridiculed by the social characteristics of the democracy in which we live. That the similarity thereby became a paradox, which was in a conscience quandary during its argument, can be seen as an increase in entropy, which knows its essence in what gave it progressive insight. It is then the sortability of ideals, which forms a diffusion in what constitutes him, causing his nature to change its form. This is related to the "sorting demon" as described in William James Sidis's work, "The Animate and the Inanimate". When the prevalence of dogmas bites the dust, its resilience knows no mercy until it overshoots its goal. It is then the inherently incoherent paradigms, from which the essence of such an argument loses its structure. This exacerbates the hunger for knowledge until it appears to overshoot its

goal because reality struggles to delve the lower spit when paradoxes are part of reality. When the context takes on impressive complexity, it is possible that coherence, inherently, is lost. This has to do with abstraction, which derives its characteristics from what is not described. What is normal, then, when the (in)coherence between people is lost as soon as their connection in conversation topics retreats to individual perception? Are the days of communication then completely overboard? To which paradigm does society actually belong? The connection that brings it forth? But what is that connection? The paradox of a paradigm? When I subsequently retreat to the principle where my body is my church, instead of my house or the church itself, because they simply cannot be trusted, I retreat to what I know best about myself. My own body, mind, and soul. Unfortunately, even here I am stripped of my nature and therefore cannot exist in the form that knows me best. What then keeps me together is the illusion that my thought chains itself to the next; That my being manifests as a choice from perceiving the present in the past, experiencing in the present, and making a choice in the future, in such a way that the world around me is a paradox in relation to my appearance. Something that I find difficult to bring about and is painful in nature until the moment I have emotionally acquired that wisdom, i.e., have been able to survive one-dimensionally. I would also like to survive this zerodimensionally, as well as multi-dimensionally.